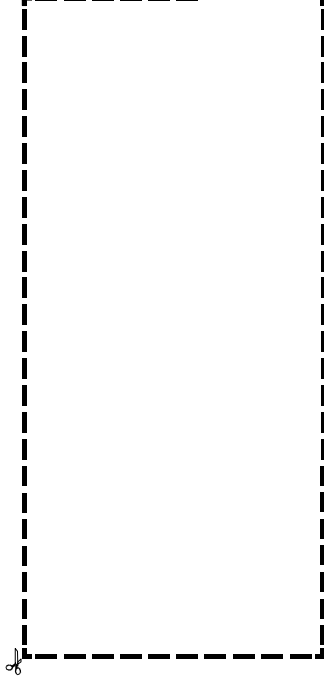


**Holy Nation of Odin, Inc.
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**Religious Newsletter
Enclosed**



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ANote from the Editor

We do not answer personal correspondences, so please save your stamps and paper. If you desire the return of your submission, then you must enclose a SASE. No material will be considered for publication unless it is accompanied by a signed release statement.

Also, address all mail or donations to Holy Nation of Odin, Inc. Thank you all for your continued support!

SPRINGTIDE 2259 RE (Springtide 2009 CE)

GUNGNIR

VOLUME 4

ISSUE 1



The Official Bulletin of the HOLY NATION OF ODIN, Inc. Outreach Ministry

*Gungnir (Gungnir) (Old Norse; ‘the Swaying One’)

Gungnir is the name of All-Father Odin’s mighty and infallible spear. When Odin sacrificed one of his eyes at Mimir’s Well in exchange for the great knowledge which he so desired, he decided to commemorate the holy occasion, by breaking off a branch from the holy world tree; “Yggdrasil”, which had over shadowed the sacred well/spring. From this bough, All-Father fashioned his beloved spear, Gungnir. At Loki’s bidding, the dwarf; Dvalin, forged the spear’s head/tip. Gungnir never fails to hit its mark. Oaths sworn upon its tip cannot be broken, and those whom Odin casts the spear over, become dedicated to him and are destined to assume their place in Valhalla when they pass from Midgard. Both Odin and Njörd grazed themselves with the spear in an act of dedication to Odin. Such rituals of dedication to Odin continue to this day.

May Gungnir mark your soul and lead you to that all holy place in his divine presence. Heil All-Father Odin! And Heil the holy Æsir and Vanir in his venerable name.

-Dr. Casper Odinson Cröwell, 1519-CCG
Chief Court Gothi, Sons of Odin, 1519 and the Holy Nation of Odin, Inc.

2009 Phases of the Moon

Universal Time

	NEW MOON			FIRST QUARTER			FULL MOON			LAST QUARTER					
	d	h	m	d	h	m	d	h	m	d	h	m			
				JAN.	4	11	56	JAN.	11	3	27	JAN.	18	2	46
JAN.	26	7	55	FEB.	2	23	13	FEB.	9	14	49	FEB.	16	21	37
FEB.	25	1	35	MAR.	4	7	46	MAR.	11	2	38	MAR.	18	17	47
MAR.	26	16	06	APR.	2	14	34	APR.	9	14	56	APR.	17	13	36
APR.	25	3	23	MAY	1	20	44	MAY	9	4	01	MAY	17	7	26
MAY	24	12	11	MAY	31	3	22	JUNE	7	18	12	JUNE	15	22	15
JUNE	22	19	35	JUNE	29	11	28	JULY	7	9	21	JULY	15	9	53
JULY	22	2	35	JULY	28	22	00	AUG.	6	0	55	AUG.	13	18	55
AUG.	20	10	02	AUG.	27	11	42	SEPT.	4	16	03	SEPT.	12	2	16
SEPT.	18	18	44	SEPT.	26	4	50	OCT.	4	6	10	OCT.	11	8	56
OCT.	18	5	33	OCT.	26	0	42	NOV.	2	19	14	NOV.	9	15	56
NOV.	16	19	14	NOV.	24	21	39	DEC.	2	7	30	DEC.	9	0	13
DEC.	16	12	02	DEC.	24	17	36	DEC.	31	19	13				



“GUNGNIR”



The Official Bulletin of the HOLY NATION OF ODIN, Inc. Outreach Ministry

Springtide 2009

Springtide 2259 RE

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A Missive from the Director...

by Dr. Casper Odinson Cröwell, 1519-CCG
Chief Court Gothi, Sons of Odin, 1519
Holy Nation of Odin, Inc.

"...we here at the HOLY NATION OF ODIN, Inc. are of Fundamental Odinst character and as such, while we respect all of our noble Folk's right to freedom of association and wish all good frith, we in turn seek to exercise our own prerogative to said right as we seek to practice, preserve and advance the holy faith of our ancestors."

Heilsan Folk!



You'll notice with this issue of GUNGNIR that we have returned to our original no frills, format. We have elected to do so for a number of reasons, chief among them: time and cost. Every issue that we published cost us from \$800 to \$1,500 of our own money and donations were few and far between. We are so grateful to those whom did send in donations as an honest and noble effort to support our Outreach ministry and publications. Heil to you noble and fine folk!

Next was time consumption. Linda comes home from eight to ten hour

days at work and then spent another four hours working on GUNGNIR, our web sites, answering email and mail. When we finally received a commitment of help from a couple of, (what we believed were Kinsmen), it had ended up creating more work for Linda! And one such soul has recently betrayed the mission of both the HNO and 1519 and a group of incarcerated Kinsmen. But, as the Teutonic axiom proclaims; "Leiden ohne klaggen" (Suffer without complaint). And so we shall. All are but lessons learnt and yet we remain as committed to our fundamentals and core mission to serve our Faith and Folk. We may be slow at times... But we are not going away! Heil Tyr!

Next, we have two books that we hope will be out by Fallow / Midyear at the latest. This requires our time as well in an immediate sense. And we will be reformatting our web sites as well this year.

We will be removing the pass code required to download the current issue of GUNGNIR for free on the HNO web site, www.holynationofodin.org and then our incarcerated folk may have their Kin and Kith download it and send it to them for free. If you are a registered member, you may download past issues using the member id and password. If a incarcerated member of our folk has no one to facilitate thus on his/her behalf, they may send \$5, in a State money order or First

class U.S. postage, to the HNO and we will print and mail it to them. This will be done on a first come first served basis, so it may take up to thirty days to receive. Please be patient. There will be no more free issues. It is such a shame that we have been so genuinely committed to serving our Gods and Folk, that it put us in debt and forced us to refinance our assets. Yet, our sincerity to live what we preach was met with only outstretched hands seeking free services, men, supposed to be Trú, hitting on my wife and the occasional worm tongue whom professed Kinship and then betrayed us. Were it not for those few noble souls whom sent in their donations, we'd have no way of knowing if anyone was really living what they professed to be. We have received some good letters of gratitude and support and even one or two from folk who have paroled and our living Trú and doing well.

Those are the best rewards from this!

On another note, our Kinsman and HNO Gothi, Ron McVan has a new book due for release this year as well. It is unfortunate that the Nauthiz (\mathfrak{N}) for this latest effort by Ron, is a result of those who seem intent upon either profiting or plagiarizing Ron's previous works without his consent. Such are the seeds of Hagalaz (\mathfrak{H}) which bring forth new beginnings and progress. Ron and I have also decided to co-author a book together in the near future. Norns and ourselves willing, we will embark upon that noble task sometime this year.

And finally, by actions of his own account, we are compelled to announce that both the ORDER of 1519 (the SONS OF ODIN, 1519) and the HOLY NATION OF ODIN, Inc., have severed all ties with Mr. Collin Bentley. Mr. Bentley had been an APPRENTICE with the ORDER of 1519 and had served in an ad hoc administrative position within the HNO and 1519. He no longer represents either religious institution nor does he wield the authority or license to act on behalf of the HNO, Inc., 1519 or our combined membership.

May your Hammers always strike Trú, and the blessing of Odin be upon you! I remain in Frith, service and Fraternal solidarity with thee noble Folk.



**Belated Yule Blessings
And The Warders Coming Year**

by: T.A. Odinson Walsh, 1519-CG/CW

*Sing to me, my Winter Child
Of days gone by too fast
Of waters froze and barren wilds
Where ice preserves a past
Where spirits of another age
New wake with troubled minds
And melt the bergs with tears of rage
For all that they now find*

Contrary to conventional scientific theory, winter has never been a time in which I have felt an inordinate amount of sadness or a lack of physiological synchronicity as a result of the seasonal shifts that are purported to play havoc on our psyches. While I would acknowledge that we are a Folk whose history, indeed whose ORIGINS are integrally tied to the Northern Realms throughout this planet, I do not believe that the season of introspection compelled each year by the elements which drive us indoors, thus giving us opportunity to BE more intro-spective, is CAUSE to be "sad". In fact, it might be said that it is our awareness of this opportunity, an opportunity our Ancestors seized upon to formulate the ideas that would become our ideals, our ethos, our innovation and our art, that

has so long lent our Folk the ability to DISCOVER synchronicity, provided they recognized, and emulated, Natures Inward Turn.

It is for this reason that I categorically reject the "conventional" theories of this age, an age in which scientific authority seems less concerned with Natural Credibility than it is with grant accessibility. To live in this age is to live in an age in which pseudo-intellectuals would have us believe that up is down, or worse, that "there is no" up or down, and who attempt to convince us that our successful and sane existences were no longer dependent on such "archaic" ideas as Natural Law or Synchronicity. Is it any wonder the Ancient Ones "wake with troubled minds" when what they wake to is an entire race of people: Their Children, and their Legacy, who have forgotten, or forego, the means to make them whole?

*"When Odin looked into the future and
worked magic,
he knew that His offspring would dwell
and till
in the Northern parts of the Earth."*

*-Ynglinga
Saga*

That we, OdinsFolk, are a people born to and for the Northern Realms is a Spiritual Trúth understood by all who yet understand their own affinities, and a matter of historic scholarship, as evidenced by the traditional tales Skald Snorre told us Trú. To be sure, migration patterns have carried us collectively to many places, and I certainly do not suggest that ones current geographical location need

be an impediment to ones Spiritual Obligation. But to deny that we too are a people for whom something has been set aside, to deny the birthright that brings with it a responsibility to synchronicity WITH that Realm gifted to us in all its icy wonder, is to deny the very breath our restless Spirits breathe.

*Sing to me, my Winter Child
Of days when dreams were new
When love for life was not reviled
And heroes none too few
When mountaintops still shone with snow
And men pursued their peaks
Where did the will and wonder go
That caused us thus to seek*

For me, the Winter has long been the season in which I saw the world most clearly. It has become the time of year I look forward to the most, as it is the season when my soul hears the songs sung long ago. At no other point in the year does the world seem so silent, and thus conducive to the peace my spirit seeks to hear the voices Trú. It would be dishonest of me to tell you that I understand completely the Cosmic Process that permits my spirit to know such synchronicity in the time of ice and snow, but I can say, with assuredly, that total comprehension of that which even the Gods themselves have puzzled over (and which only the AllFather Odin Himself will ever know all the answers to) should be secondary to my sense of GRATITUDE, born of the knowledge that I have been BLESSED, as has all of OdinsFolk, WITH said ability, and bound by no limits in such, save those which the world demands. To live in an age, adverse as it is at times, where my affinity CAN allow me to still tap into the treasure trove of Ancestral Memory is to live in an age where I can too tap into a wealth of ANCESTRAL ENERGY. How do we set our sails, except by the memory of those first to the seas? How do we load the looms/but for that which our mothers wove? And do we Trú-ly reflect upon these things when the Summer Sun is high like we do when the temperatures are low? Yes, Winter is the time of good tidings, gift giving, and familial fealties, but let us all hereinafter remember that it is FIRST AND FORE-MOST our time of

Stasis, the Realm of ISA (\uparrow), and thus the portal to the past that paves our future.

Can there be any greater Yule Blessing than the confluence of Mind and Matter that permits us, in our annual hour of Stasis, to be inspired by the spirits whose strengths are passed to us? As we gather 'round the fires, drawing kin and kinder near, are there any Trú-er tales to tell than those of Fealtous Fates, or the Glory of Those that gave them word? Far be it for me, a man as appreciative of greetings and gifts as any, to

disparage the outward traditions or the tidings of the Yule, but I have come to appreciate MOST fully the Trú Nature of the season, and the inner gift of sight.

*Sing to me, my Winter Child
Of nights when I may rest
To search for what lies deep inside
To Que again the Quest
Of Gods aglow with what They know
Their Child has achieved
The road back home they're sure to show
All those who have believed*

As the year begins anew it is my greatest hope that all my Odinic Brothers and Sisters, be they from the shores of Vinland, the steppes of Mother Russia, the glades of the Emerald isle, or any of the many other honored lands between, learn to recognize the awesome power that lies at their proverbial spiritual fingertips. I pray daily that you each will understand that we are not MERELY the Heirs of lands or lore, but ALL the WARDERS of a way of LIFE that needs our Nurturing. We do not require great scholars or pompous philosophers to understand why we call the High Holy Day of Winter MOTHER NIGHT, and if we heed Her Holy lesson today, tomorrow we will not require excuses when the Gods awake to weigh our souls.

So WHO is it, really, that would call this season one of "sadness"? Just WHO is it that would say, "Ward not your synchronicity"? WHOEVER they are, though we shall certainly ward 'gainst their negative (or ill-informed) energies, let us pray for them, with hopes that, like us, they may one bleak and icy day find the blessings they too need, and the Rebirth all should seek.

*All Hail to thee, For Happiness
Is given thee...by Odin
-Lay of Grímnir, St.3*

**ANNUAL MISSION STATEMENT
OF THE HOLY NATION OF ODIN, Inc.**

Founded by the Sons of Odin, 1519 Vinland Kindred, the Holy Nation of Odin, Inc. is fundamentally Odinit. That is to say that we believe in an all pervading divine spirit which manifests itself throughout the cosmos and the laws of nature and is therefore self-evident in within the realm of nature. To us, that divine spirit is the All-Father Odin whom without, all else would fail to be possible. The All-Father Odin is pure spirit and the primordial conscious thought. He too is thereafter, the very will of that first thought. The Gods and Goddesses of the Germanic Tribes are therefore manifestations of the spirit of All-Father Odin.

We do not bow our heads, or bend our knees before our Gods. We do not worship them as our masters. We honor them by seeking to emulate their noble qualities and conduct ourselves and live our lives with a great degree of personal strength, honor and courage, just as our ancestors did prior to the advent of Christianity. Our Gods are our friends and our kin. We are their descendants, their living folk.

We promote the Germanic Tribal system as opposed to the minute, albeit not discounted, Viking Era model most within our faith community adhere to. We well acknowledge that it was the latter part of that era which corrupted our native faith and ushered in the conversion of the alien and bedouin Christian faith among our unsuspecting ancestors. It was also during this era that troth to kin became bankrupt in exchange for the enticing lures of non-folk in foreign lands. Whereas the Germanic Tribal system may be traced back in time for millennium, the great love, respect and troth for their native culture inexorably in tact!

We hold that nothing is more sacred than our blood, for therein lies the entirety of our ancestry, both Gods and Folk.

We promote a genuine respect for our spiritual leadership and Elders and we recognize the merits of structure, hierarchy and the ordained Gothar (Priesthood).

We hold that tradition does not seek to store the cold ashes of the past, but rather seeks to keep the flame alive for future generations.

We hold that our holy and sacred rites and ceremonies are not open to the public, for either scrutiny, or criticisms. And that only those of our faith may bear witness to, or participate in our holy rites, or those sincerely seeking to learn to follow our noble faith.

We well acknowledge that the groves are indeed sacred and play a major role in out-door Rites. But we hold that the Hof is equally as sacred and to the Holy Nation of Odin, Inc, our Hof's, as they once were in elder days, are once again, our houses of the holy.

We hold that the Eddas, Sagas, Lore and myths are all certainly valid learning texts wherefore discovery and comprehension of our faith is in regard. Albeit, we well acknowledge that they have long since been tainted with the corruption of Christian scholars and a myriad of interlopers with designs to cast an unfavorable light upon our noble faith. We further hold that what constitutes the body of literary works of the Aryan people from antiquity to the present time warrants both the respect and study of our folk, and we promote the study of these critical works of history, philosophy, art and intellectual medium as a valid means of restoring our own unique indigenous culture and heritage.

We promote solidarity among and between our brothers and sisters of our collective faith/folk community.

We adhere to and promote the "Nine Noble Virtues" of Odinism/Asatru, as well as the "Rede of Honor" and other viable and conducive codes of honor.

Membership within the Holy Nation of Odin, Inc. is open to folk (both individuals and/or Kindreds, Hearths, Kiths, etc.) who are free of crimes against our faith, our folk (e.g. women, children, elderly, handicapped, etc.), or our Gods (e.g. the laws of nature).

The Holy Nation of Odin, Inc.:

- Is an ethnic religion which is native and belongs to the people of the Germanic Tribes (e.g. people of European descent including the Norse, Teutonic, Celtic and some Baltic and Slavic Tribes).
- Does not promote, preach, practice, or endorse bigotry or racism.
- Does not endorse, or promote any political program.
- Does not espouse, condone, or endorse any gang activity.
- Does not condone homosexuality anymore so than does the Catholic, Jewish Orthodox, or Islamic religious institutions. It is our position that homosexuality defies the very laws of nature, family procreation and therefore, our Gods!
- Does not dress up in any "period costume" clothing, nor do we enforce a dress code.
- Does not mandate the wearing of a beard or long hair for women. Though we do strongly encourage thus out of respect for our Gods and Goddesses. The ultimate choice is left up to the individual.
- **Does have** an official ordained Gothar (Priesthood) (Male & Female) which is overseen by a "Court of Gothar". Every Gothi (Priest) and Gythia (Priestess) designated a member of the Court of Gothar will wear a beard and long hair (females). The length and style of

the beard is up to the Gothi. The choice to wear long hair up or down is up to the Gythia. While there exists within the Holy Nation of Odin, Inc. a system of legally ordained clergy, we do recognize the time honored right of each Kindred to elect their own Gothi/Gythia as they see fit.

The Holy Nation of Odin, Inc. is a legitimate non profit incorporated religious Institution, an Outreach Ministry which is operated and administered by a legal Board of Directors.

It is both the mission and desire of the Holy Nation of Odin, Inc. to correct the many maladies which has held the progress and advance of our noble faith, in a continued state of arrested development for far too long now. Also, to provide a structured alternative, which up to this time has been absent within the Odinst faith/folk community.

I remain in service to the Gods and Folk of the Holy Nation of Odin.
Heil All-Father Odin! And Heil the holy Æsir and Vanir in his venerable name.

In Frith with thee,

Dr. Casper Odinson Cröwell, 1519-CCG
Herjan, Sons of Odin, 1519 Vinland Kindred
Executive Religious Director - Chief Court Gothi
Holy Nation of Odin, Inc. on behalf of the Court of Gothar

To Contact the Holy Nation of Odin, Inc., or the Sons of Odin, 1519 Vinland Kindred, address all correspondences to them at:

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or log on at:
<http://www.holynationofodin.org>

HOF SERVICE for the HOLY NATION OF ODIN, Inc.

HONOR: The Ageless Virtue

By Dr. Casper Odinson Cröwell
Chief Court Gothi, ORDER of 1519
and HOLY NATION OF ODIN, Inc.

While the Odinist New Year began on the Mother Night (Dec. 20th), and thus officially began the year of our Gods 2259 of the Runic Era, we still find ourselves, for all practical purposes, moving in the time flow of 2008 of the Current/Common Era wherefore mainstream calendars and schedules are in regard. As such, the first day of Snowmoon / January began with what may at first observation, seem to be some odd little ritual. Of course I'm alluding to the New Year's Resolution. Actually, this ritual begins prior to the new year and in many instances, is already being broken by New Year's Day. Furthermore, upon closer inspection, one may descry that the very origin of this ritual is neither odd nor little!

For you see, this ritual has its roots entrenched in the customs of the culture of the Aryan Tribes. More pointedly, the Odinist Faith as it were! Oh sure, some tribes in different geographical locations about the European continent may have varied as to which day this had occurred, for instance; on the Mother Night, or on the Solstice, or on the Twelfth Night, but it most certainly occurred never the less among our ancestors. At some point during the Yule Tide (the Twelve Days of Yule Dec. 20th to the 31st), sacred oaths were sworn in grand fashion. Before the assembled Kin and Kith, Norse-Teutonic warriors would boast, sometimes arrogantly so, about what they intended to do in the coming year. These oaths were sworn upon the sacred boar/hog/pig at this particular time of the year, albeit I'm sure the usual Oath Rings, Thor's Hammers and Spear tips were employed just the same.

What is of key significance thereafter is that oaths were not broken!!! It did not matter that Svein was three sheets to the wind when he swore to go a-viking in Angle Land (England) in the spring tide, or Rolf swore to personally construct two thirds of the newly needed rampart with his own two hands. These boasts were fulfilled or the oath maker himself had perished in his honorable and noble efforts to fulfill them, lest his Kinfolk bear the burden of being related to an oath breaker! Our Lore and Sagas are filled with such accounts as mentioned above.

So then, how did we arrive at such a place in time where the descendants the Aryan Tribes could swear such honorable oaths and later justify why they are renegeing on them? What shame do such folk bestow upon the memory of our majestic Gods and ancestors??? Surely I could lay it all out for you if I had both time and space to facilitate such. Alas, thus would exceed my allotted space. What's more is that it is not nearly as important as to how

we have arrived at such a place, but rather what we may do about it. The beautiful thing about Honor is that it does not matter what you did yesterday, so-to-speak. But what you elect to do today and tomorrow! This does not mean to infer that one may exist within the parameters of odious and lecherous behavior and get right tomorrow only to repeat the cycle. Not at all! What it does mean is that we are all prone to committing errors as part of the human condition. If some of those errors mean that no matter what, you will not find favor again among old comrades, then so be it. But you still may elect to act in an honorable fashion for yourself and those to whom you have ties and liaisons with.

It is never too late to live honorably or to begin to honor old oaths that you once swore and then perhaps, later swore off. Your Ørlög and that of your Kin and Kith will always be tied to your oaths and actions, for better or worse.

Of course, a great deal of our Folk, do honor their oaths and suffer great consequences for it sometimes. But the rewards associated with the integrity of genuine honor will always serve as salve for the wounds.

Remember this; there is no shame in admitting to erroneous ways. The true shame arrives only when we have acknowledged such pernicious ways and yet we elect to abide by such ways rather than correct them.

Let this be the year that we all make a full return to the ways of our ancestors...The way of HONOR. Let today be that day when others admire or despise us for living Trú!




The power is ours alone to succeed or fail. The honor or shame is our descendants to inherit.

Heil Allfather Odin and Heil the truly Noble Folk in his venerable name!!! I remain yours in Frith, Service and Fraternal Solidarity.

"What for, this honor, if for only a fleeting moment?" queried the young squire. "Then for naught else but a brief moment, was I a God!" replied the Knight."

- Dr. Casper Odinson Cröwell, 1519-CCG

Runes to meditate upon & Galdr are:

Fehu () **Uruz** () **Thurisaz** ()

"ANY RELIGION OR TEACHING WHICH DENIES THE NATURAL LAWS OF THE UNIVERSE IS FALSE."

-- the 1st Precept, David Lane

"THE CHOSEN" (hinn Valar)

By Godi Vidar U. Odinson Harless, 1519-CG

Deep in the wood, Ara-fjords,
majestic in it's purity, he sat
lost utterly in thought.

Sol had passed tvisvar sinnum,
still none could console him,
not kith, nor kin,
nor gilded sig-horn.

The sverd-din was done,
Opaque darkness set in.

Lifeblood soaked the field,
strewn with lifeless bodies;
the familiar likar of kin,
the familiar likar of foes;
warriors all.

Alone with the silence, not
a single sound, no birds,
no wolves, nothing wild,
nor tame. Tears.

They fell freely, for friend, for foe, life
and death, joy and sorrow. Pain.

Then... HORROR! What HORROR!

His throat choked with...
something. Was it fear?
Or joy?

They were all standing now,
not them, but... THEM!

Milling, confused, translucent. Silence.



The heavens filled with light,
Not quite dawn; not quite
dusk. Beautiful, glowing,
pulsing. ALIVE!

Then came the Shield-Maidens,
in bright white robes, and gleaming silver
byrnies, with. flowing white-gold manes.

He watched as they chose, and he knew
that Valhallar Visi
would receive these men,
these warriors, these heroes,
these noble EINHERJAR!

Alone with the silence, not a single sound,
no birds,
no wolves, nothing wild,
nor tame. No more tears.

Deep in the wood, Ara-fjords,
majestic in it's purity, he sat
lost in thought, and memory,
before Sol twice passed.

**A Defense Of My Kin
And The Creed That Keeps Us Trú**
By T.A. Odinson Walsh, 1519-CG/CW

Be it through the unwaveringly wise words of the Chief Court Gothi Dr. Casper Odinson Cröwell, the unquestionably credible work of Gothi Ron McVan, or the many other admirable and esteemed efforts of those who have contributed to our Cause over the last several years, the Holy Nation Of Odin has been quite clear in its commitment to the uncompromising advancement of the ethos that is Fundamentalist Odinism. While we have allowed for the civil discourse that is necessary to our interaction with a world and an age we are so often at odds with spiritually and culturally, we have never been vague or vacillating in respects to our Traditional Tenets, all of which we have taken great pains to explain through the print and computer-media outlets available to our hard-working editors and web masters. In short, we at the Holy Nation Of Odin have been unapologetically adamant in our efforts to help anyone who would wish to understand and/or join our Spiritual Family's Path know EXACTLY where we stand, and PRECISELY how we proceed.

With all of this in mind, it is incomprehensible to me how those who have, of their own accord and claiming to have been inspired and enlightened by the work and wisdom of my beloved Brothers and Sisters, come to the door of our Hall professing allegiance and a desire to contribute to our collective cause only to, upon learning how very difficult our Path can be to maintain at times, decide that their desire is suddenly not so strong, and their allegiance not so apt. Ironically, these self-same types will often cite "political differences" (though we are PLAINLY a SPIRITUAL ORGANIZATION) for their lack of diligence, or claim to have "not quite comprehended" our actual agenda. To be frank, the pure, unadulterated bovine offal of which such pathetic excuses must be likened, in order to forego ones word or professed pride in Spiritual Integrity, both sickens and saddens me. The former because I have little patience for the spineless, the latter because such moral cowardice causes me to wonder what will become of such an Honorable Spiritual Path-and the Voices of my Ancestors-if it is continuously entrusted to those too afraid to walk it.

Henceforth, all of us to whom Odin's Holy Nation is our Eternal Spiritual Home must understand more deeply the Runes with which we must ward the door of our Hall. We must take each step of our Path with a more constant awareness of the COURAGE OF CONVICTION that aspirants to our Holy Orders must comprehend. The experiment of acceptance based on "potential" or "promises" must, of necessity, be replaced by the embracement of an adamance that accepts no one through our door who is not prepared to

DEMONSTRATE their mutual determination for our common destination. While there may indeed be a deep desire to create a more broad-reaching communal atmosphere for our Spiritual Nation, there must first be an insular-understanding of the focus of foundation.

Betimes must rise who few reapers has
And see to the work himself
Havamal, St. 59

As is always the case for those forging new (or in our case, RENEWED) paths, the first few steps are the most difficult, and even the staunchest travelers will be tempted to accept the aid of strangers along the road. As the AllFather Odin's words above attest, however, we won't always have the aid we'd like to have, yet tasks must still be tended to, and sometimes we must resolve to do the work ourselves. Such should be the case when it comes to the Caretaking of our Fathers Holy Nation. Each of us must be prepared to do ALL the work ourselves, if necessary, rather than being too quick to believe in the commitment of those who have yet to establish their courage in our Faiths behalf. Yes, the vision of our fertile fields full of Kin who will help us carry in the Harvest is an appealing one, and without a doubt SHOULD be the heart's desire for collective Odinic Destiny, but coaxing folks to the field (where toil lurks! GASP!) in an age where so many expect ease and entitlement should be a task in which WE EXPECT there to be more shirkers than workers, so it is imperative that we plan the Harvest accordingly.

To those of you who have not yet formally aligned yourselves with Odin's Holy Nation, and who may feel as though I am discouraging you from doing so because your worth to our Spiritual Family is not yet readily apparent, know that I do NOT discount the very real Courage and Commitment you MAY bring to our Hall, and, by all means, encourage you to knock loudly at our door. I also, however, expect you to appreciate my Sacred Duties as the Chief Warder of the Holy Nation Of Odin and ask yourselves: When and if YOU TOO are admitted to our Hall, would YOU TOO not expect me (and all your Brothers and Sisters) to act with the utmost diligence when it came to the preservation of the INTEGRITY of our ethos? Would YOU TOO not expect of me the COURAGE of my PROFESSED CONVICTIONS? Would YOU TOO not expect that every man, woman and child in our Spiritual Community be afforded an atmosphere in which compromise was unacceptable, duty was unwaverable, and your Deities Laws were infallible? Such is the atmosphere esteemed Folk like Dr. Cröwell, Ron McVan, Linda Cröwell, Harvald Odinson Jones, Vidar Odinson Harless, and so many others have set out to create for their Folk and Faith, and that anyone would suggest that their

attentiveness to the INTEGRITY of that atmosphere-which is in fact in/of itself the preservation of the ESSENCE OF ODINIC TRADITION-is somehow an exercise in "personal politics" is both an insult to the dedication with which these beloved Brothers and Sisters have approached their duty and an indication of ones profound ignorance when it comes to the duties the AllFather Odin will demand of ALL who would ultimately be found worthy to enter HIS HALL.

The unwise man thinks ay he will live
If from fighting he flees
But the ails and aches of old age dog him
Though spears have spared him
Havamal, St.15

Here we find NO ambiguity regarding whom the AllFather Odin will deem worthy of His Hall. Those unwilling to fight for what matters themselves cease to matter in the Gods Eyes-The Spiritual Fight which the members of the Holy Nation of Odin have embraced is, admittedly, not for everyone. The "odds" are against us-, our "foes" possess an inordinate amount of power, and the resources at our disposal are presently few. Fortunately, every Trú Odinst's enclave knows, we possess a "weapon" which the greatest empires of history have cringed before and fallen to when those who had it were brave enough to use it. That "weapon" is our COLLECTIVE WILL AND RESOLVE, our unwavering ability to stand against, our opposition-and FOR our ethos-with the unflagging belief that our foes, however powerful, will eventually understand that we cannot be broken, and that none other shall decide OUR destiny.

Hail those who have been walking this Path with Courage and Conviction! Hail those who would walk this Path with us, with Courage and Conviction! And Hail Thee who knows that it IS the Courage and Conviction that keeps our creed TRÚ!

Spiritual stability
Personal progress
Filial duty
Lest we digress
Absolute focus
Infinite sight
Discover the locus
Of Unstoppable Might!





Part 3 of 13 ...

THE DOCTRINE OF ESSENTIAL SERVICE

Vidar U. Odinson Harless, 1519-CG

Continued from part 2...

III. LABOR OF LOVE

After seeing Aristigoras having his shoes out on by one of his servants, she said: "Father, the stranger has no hands."

- Gorgo of Sparta¹⁰

Equitable to the mysteries of nauþiz (: ǫ :), comes an apt truism: 'strength is obtained by meeting resistance'. Despite popular maxims, and no matter how great our love for our Folk may be, it alone will not provide for the future. There is, and can be, no "utopia", for even in Ásgárd's hallowed halls, labor is not escaped, nor avoided. It is necessary that in the maintenance of any thing, especially relationships, and our future, 'work' must precede success. To declare oneself as a servant of our holy Folk elicits grandeur, and gratit-ude, but should one peel this proverbial onion, the front-line soldiers would be found, braving all manner of dangers: for you; the good samaritan, who aids the stranded woman: for you; authors would be

found, who desperately pour out their souls in ink, that others (: ǫ :) may gain awareness (: ǫ :) for you, our Folk, and posterity. Benjamin Franklin once wrote:

"None preaches better than the ant and she says nothing."

What a fantastic analogy! One cannot but describe an ant colony as "active", with 'ego' playing no role in the life of an ant, only it's allocated work, fulfilling it's reason for existence: THE SURVIVAL AND ADVANCEMENT OF THE COLONY. Our Folk, in all sincerity, should be so blessed as to embody this quin-tessential example of Jord, except that another truism remains constant in my mind: 'The common man sees everything as a blessing, or a curse, but the warr-ior sees everything as a challenge.' That some must see, so that our Folk may eat; that some must fight, so that our Folk may know peace; that some must lead, so that our Folk may know the way, these are challenges that the AllFather, in all His wisdom, has lain before us, as recorded 'Heimdállárgáldr'¹¹. A blessing, or a curse, is in the eye of the be-

holder, for success and failure are kindred spirits, and the essence of one's efforts is recorded as one's hamingja upon the Ørlög of our Folk.

Labor, work, and struggle are synonyms which echo nature's eternal and incontrovertible laws. Accordingly, the value of a given thing is directly related to the effort, or work involved in its creation, or construction. Manifestly, service must also be struggle, and struggle must be the measure of service. As difficult as things may seem to us, in the service of our Folk it is necessary, and makes our success that much more meaningful.

Regardless of how laborious, or exacting, our struggle may become, we must (: ʒ :) remain diligent, and loyal in our efforts, In all things, we must ask (: ʒ :), "How does this serve my Folk?", and remember these poignant words, by our Honorable Elder, Godi Ron McVan:

*"Nothing is attained by doing nothing, and what we do now
creates the world in which we exist tomorrow."*

Our efforts in the here and now, not only create the world in which "WE" exist tomorrow, but also the world of posterity, our descendants yet to come. Will our children be the "niggers" of their day? Will segregation return, only to find "US" at the back of the bus? With an end-result, even as mild as this, our Folk cannot afford to continue entertaining excuses! Servants of our Folk must become as toilers in the field; a field called "all that is necessary", with a work-ethic that resounds: "BY ANY MEANS NECESSARY!" The seed is our children, and the crop is our survival, as a people, but it is no different than the golden grass of sustenance; there shall be no harvest (: ʒ :) without "work", as the Venerable Martyr Adolf once said:

*"This earth is not allocated to anyone, nor is it bestowed on anyone as a gift;
however, it is given as destiny's [Odin -ed.] grant to those who have the courage
in their hearts to take possession of it, the strength to preserve it,
and the diligence to ti-ll it."*

To be an Odinist, or any denomination thereof, one must recognize, and adhere to the Nine Noble Virtues, even if at the most basic of understandings. Part-icularly Odinic, in my humble view, is the virtue of "self-reliance", in that one needs (: ʒ :) to find (: ʒ :) a balance (: ʒ :) in all things (:*:), so as not to depend upon others (: X :) for existence. We are unquestionably an intelligent and innovative people, but we have become lazy, allowing others to displace us from the very foundations of "our" societies. Such is the fate of all multi-cultural empires, for when others control the vessel ('state', foun-

dations of order), then they control the precious cargo ('nation', our Folk), as well. As Godi Ron McVan so quintessentially put it: **Our Race Is Our Nation** (: ᚱ :), and so we must re-evaluate our understanding of "nationality".

It should never be forgotten that our societies, cultures, countries, and emp-ires (now and so long coveted by our enemies) were built by the minds, wills, labor, fortitude, and perseverance of OUR PEOPLE, OUR FOLK, and the common and noble blood-lines of the WHITE race? As 'politically incorrect' as it is to say, it is incontrovertible truth, and my words are meant to stir the soul, not please the censors. We are both what we say, and what we mean to say; we are both what we do, and what we mean to do; we are both of these, or we are neither at all¹².

Author's notes:

10. Richard J. Talbert, trans. - "Plutarch on Sparta": 1989 (London, England: Penguin Books, 1988), up. 158.
 11. 'Heimdállr', who is heítí 'Rígr', is but a hypostases of Odin, and the-refore the societal structure lain down by Rígr (i.e.- "þrall/carl/earl") is an evolutionary pattern, and challenge, from Allfather Odin himself.
 12. Reference note no. 2.
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" HORNS IN HISTORY " *By Ron McVan, Gothi, HNO, Inc.*

Nothing in Nature is inherently evil. To the unenlightened, horns have been a veil of terror obscuring the beautiful countenance of truth.

In every ancient Aryan society the symbolic expression of horns was always highly venerated. The outstanding virility of the male horned-animal led man to adopt the horn as the emblem of manhood; the gods themselves were frequently depicted bearing horns in ancient times. The Horned Man can be found in various forms, strongly associated with the element of earth. He becomes esoterically symbolic as the **Keeper of Gateways**, and as **Hunter**, a cross between human and horned beast in appearance. His animal parts are derived from variants most commonly of either **bull**, **deer** or **goat**. Symbolically, the Bull represents the great strength of the fertile earth, the blood and sinews of the productive land. The Goat is viewed as '*enduring virility*' such as displayed in the half goat body of the mythological **Pan**. The roles of the Greek divinity '*Pan*' and the Celtic '*Cernunos*' are virtually one and the same. **The Stag**, though not as popular today as it was in distant times, is known for its keen alertness along with both fleetness and nimbleness.

The earliest archeological evidence for the use of animal horns by man comes from a Neanderthal burial site dating from circa 80,000-70,000 years ago. Within the Aryan tradition of the Celts, the horn has a long and celebrated lineage. To the Celts, horns were a powerful symbol of virility and divine power. The Celts not only gave their gods horns, but enhanced their own chances of success in battle by wearing horned helmets. It was believed that a warrior wearing such headgear would not only stress his own martial and male qualities, but ensure for himself the protection of the deity whose particular attribute they represented. Kings and priests were, also, horned to indicate their special power. **Alexander the Great** considered himself to be of divine blood and had his image depicted on coins of the day wearing the horns of a ram. It was a long-held belief that horns were charged with great fertilizing power. Some of the first plows were made of horn, and ceremonial tilling with horns continued for many centuries after the invention of the modern plow. Through history we find women depicted bearing the horns of a cow as a symbol of motherhood.

To our Aryan ancestors, horns were a symbol of life; to the pagan-

phobic Christian creed they would become demonized as the very symbol of death and evil. The stag-god seems to be one of the earliest and most widely revered among the plethora of the Celtic deities. Foremost was the god **Cernunnos**, the name which was coined by the Romans to signify "**The Horned One**". Many places in England still bear the name of **Cerne** or **Cerney**. Frightening yet fascinating, the appearance of Cernunnos echoes the threatening yet irresistible power contained in the primordial self.

The Teutonic culture likewise shared a strong tradition in horn symbolism. Horns were a symbol of the Aryan Allfather, **Wotan**, most traditionally in his forest guise as the stag horn figure "**Hern the Hunter**". This image would later correlate colloquially with the ancient "**Neck**" or "**Nick**", meaning (*a spirit*). Wotan (*as Nick*) had such a hold on the affections of the people of Northern Europe that the church was forced to accept him, and he was canonized as **St. Nicholas**, originally a horned **Santa Claus**, and is still celebrated as such in Cornwall, England.

The symbolic **triskelion**, a figure that consists of three interlocking horns, is known as the symbol of "**Thule**", or the "**Wotanicly Inspired One**". The horned goat is one of the oldest attributes of the war god **Thor**. Many depictions of Thor show him being led by two goats in his awesome chariot. The Teutonic god **Heimdall** is, also, associated with the ram. An early myth relates that the sound of his **Gjallarhorn** could be heard throughout the world.

Horned head-dresses, characteristic of Scandinavian warriors of 2,000 B.C.E. were still worn as late as 1,000 C.E. by the Vikings, though not as commonly depicted by today's Hollywood interpretations. With the beginning of battles the sounding of a horn, it was hoped, would inspire great courage and strength.

The horned dance is a popular relic of Aryan pagan worship, and still practiced in numerous ceremonies today. Of these dances perhaps the most recognized is the **Herne the Hunter (Wotan) Dance**, traditionally performed each year during Yule at Abbot's Bromley, England. This ancient shamanic dance signifies assurance of a good hunt and the fertility of the herds. Herne as one may recall was the mystical teacher of **Robin Hood**. Robin was a common French-English name for a '*spirit*' and Hood was a frequent variant for '**wood**', and has further been derived from the Scandinavian '**Hod**', a wind god, variant of Wotan.

Myrlyn, as mystical teacher to **King Arthur** was also known to take the mantle of the stag. **Nikolai Tolstoy**, in his book "**Quest for Merlin**", points

out that Myrlyn fulfills this role. Driven mad by his dreadful experience of the battle of Arderydd, the suffering Myrlyn retreated to the isolation of the forest. There he foraged with the animals, wore the antlers and skins of the animals, and gained a supernatural control over their behavior. Here, Merlyn is the "**Lord of the Animals, The Horned One**".

"Man in legend has descended from great realms of light and power, but man in reality contains those realms within himself as his inheritance and as the very life force which he is in the process of unfolding."

David Spangler

One of the essential ritual tools of today's practicing Wotanist kindreds is the drinking horn. Its function is not restricted to conducting the ceremony alone, but is a traditional favorite of all attending, particularly for the sumbel. The sumbel, an ancient toasting ritual, is characterized by the passing of the drinking horn and the speaking of words of great meaning, the making of oaths, the singing of songs, the reciting of poetry and the voicing of boasts. For this rite the horn is an absolute necessity, as it consciously bonds the participants through its direct emotional association with our ancestors and indigenous Aryan gods and heroes. The horn functions as the pivot of social-earthly ritual by various means through its symbolism alone. In olden times an oath sworn between kinsmen while sharing a drinking horn was an oath that never should be broken lest that man be banned forever from his tribe in disgrace.

In Scandinavia the annual sacrifices to **Thor, Wotan** and **Frey** were accompanied by a banquet at which horns were drained in respect to Wotan on behalf of the king and to Frey for a good year and well-being, and to Thor for strength against all foes and a good crop.

The Aryan gods bearing horns of the stag reveal to us symbolically that the horn, not unlike our physical body, ebbs and flows and will one day fall to be renewed once again. The well-known "**Horn of Plenty**" had its origins with the Northern European goddesses primarily which signified a horn that would never deplete its beverage for the eternal feasting in the afterlife. Likewise referred to as a '**Cauldron**' or '**Cup of Abundance**' out of which the **Holy Grail** mythos, also developed.

Horns continue to hold a mystic fascination and high relevance throughout Aryan history. Surely the most beautiful thing we can experi-

ence is the mysterious. It is the source of all art and science. Today when we toast a horn of beverage to our gods, we partake in a ceremony and tradition that is very ancient indeed. The horn like any symbol of a race mythology, are not manufactured; they cannot be ordered, invented or permanently suppressed. The horn symbolizes a spontaneous production of the psyche, and each bears within it, undamaged, the germ power of its source. When we view the horn on a unicorn for instance, we are immediately reminded of its divinity and mystical nature.

Today, as we observe this age-old tradition, let us raise a horn to the high gods of our folk, who have molded the very essence of our being, providing us the strength of will, creative force, wisdom and nobility to meet the challenges of life's drama here in Midgard. To our gods and those great heroes of old, present and yet to be, we offer a toast in your honor..... that through our most essential unbroken ethnic traditions, your spirit may dwell eternally in the mind, folk-soul and virtual blood and being of our noble race!

" HERNE THE HUNTER "

*The great storm is approaching, Tempest of gray black clouds,
Form deep labyrinths, Of mythic thought, Wolves, Wild boar
and raven, Cast shadows, Across the sculptured pavilions, Of
the ancient ones, Whetstone witness of the ages.*

*Corridors of spears, Stand like specters, Of an heroic age,
The wild hunt, Echoes, Through urgent voices, Of the valiant,
Harbingers, Of the horned god. Harbingers of a new era!
Valleys of cosmic oblivion, Of immutable time, dashed and torn,
Titans, Clash and thunder, The dominions, Of radiant heavens,
Reel and stagger, In immaculate swirling starlight, Matrix of the
One Eyed SeerRon McVan*

ON TEMPERANCE & SELF-DISCIPLINE
A Philosophical & Theological Review of Classical Thoughts

By Vidar U. Odinson Harless, 1519-CG

Meister Eckhart¹, the progenitor and foremost of the famous 'Rhineland Mystics' once wrote:

*"There never was a struggle, or a battle, which required greater valor than that in which a man forgets, or denies himself."*²

When we, as professed Odinists, seek communion with our ancestral pathways, we most often idealize the 'Nine Noble Virtues' (NNV) of Honor, Truth, Courage, Fidelity, Self-Discipline, Hospita-lity, Independence, Industriousness and Perseverance; and rightly so. I was always of the opinion that Fidelity, or "loyalty", was the greatest of the NNV, but I have since found that all virtue centers around "self-discipline", or temperance. Virt-ue, while innately present in Aryankind's capacity, becomes true **only** in the order of expres-sion; hence, "we are our deeds". Thence all virtue is a choice between "thinking" about what is right and proper, and "doing" what is right and proper, balanced by temperance. Jesse Byock describes the ideally Odinic Gothar of medie-val Iceland, in his 'Viking Age Iceland', and their careful maintenance of societal balance:

*"Success in maintaining reciprocal agreements and playing the role of advocate required conformity to a standard of moderation, termed hof. An individ-ual who observed this standard was called a hofsmadr, a per-son of justice and temperance... The opposite of hof was ohof, a failure to observe restraint denoting excess and intemperance."*³

Theologically, and esoterically, Aryankind may be seen as the "Agents of Asga-rd". Through us, spiritual principles are made material, and what is material may be made spiritual. This theory, posited by countless theologians and mystics, as well as the Irmin-Drighten Edred in the modern reawakening, acknowledges the inte-rconnected natures of Asgard and Midgard (e.g. heaven and earth).⁴ Wherefore our actions are concerned, there can be no separation between the sacred and profane, but rather a **balance** of the material and spiritual worlds, in and around us. Like the Teutonic Knights of old, we must come to embrace justice and temperance with a disciplined mindset, in pursuit of virtue and nobil-ity; characteristics on the pr-ecipice of extinction in modernity, but for which our Folk have ever been known for. These studies of classical (ancient) ideas on self-discipline, from a philosophical and theological perspective, are intended to serve the cause of intro-spection, for subjective and objective benefit.⁵

"Every man is his own ruler; but perhaps you think that there is no necessity for him to rule himself; he is only required to rule others? ...a man should be temperate and

master of himself, and ruler of his own pleasures and passions."⁶ So asserts Socrates in Plato's 'Gorgias', where he is opposed by Callicles in a dialog reminiscent of such between the Allfather Odin and the son of Laufey, Loki. In this statement we find contrast in the martial axiom, "A ruler must be a leader, and no man is a leader who suffers not to be led". So, in the course of mastering the self, on the eternal quest for sovereignty, one must learn that others are "rulers" also, in varying degrees, and develop a means to both lead, and be lead, by example.

Self-Discipline is indeed a virtue in the Odinic world-view, but a self-disciplined individual is not necessarily "virtuous". Virtue is not in us by chance, but as a result of order and truth, as expressed in discipline, practice and moral aptitude. Aristotle, in his 'Nicomachian Ethics', states: "Virtue, then, is of two kinds, intellectual and moral. Intellectual virtue springs from and grows from teachings, and therefore needs experience and time. Moral virtue comes from habit...".⁷ He goes on to explain how man is not born with these virtues, but rather the "capacity to learn" them; we develop them through habit, which is intimately tied to the concepts of experience and time. One is not virtuous because they "know" what is right, but because they "do" what is right. Self-Discipline is both the mark and practice of an ordered soul; for one who controls, or harnesses, otherwise destructive characteristics (such as anger) for the greater good is, by their **DEEDS**, more virtuous than one who unabashedly expends their energy fruitlessly, simply because they can. Therefore, under the exposing light of reason, "temperance" must ever be the loyal companion of "self discipline", in avoidance of serving the furtherance of chaos.

Temperance is not the elimination of pleasures, passions, pain and so forth, but rather the control of such. It is the quintessentially Odinic ideal of moderation and self-restraint. Callicles responded to such ideals with typical ignorance, exclaiming: "*what innocence! You mean those fools – the temperate? ...and they really are fools, for how can a man be happy who is the servant of anything?*"⁸

Are the intemperate not "servants" to their desires; if their lives are spent in perpetual pursuit of satiating them? He then argues that the many "*blame the strong man because they are ashamed of their own weakness, which they desire to conceal.*" and "*they praise temperance and justice out of their own cowardice*". And audacious claim, to be sure, made more so by the admixture of falsity and truth. Most assuredly, the weak often, out of jealousy and/or animosity, lay blame upon the strong, but is one "strong" who capitulate to base desires, especially when such adversely affects the well-being of the greater Folk community? No, for I contend that one is weak who, out of fear, misunderstanding, selfishness, or inability, fails to even "**TRY**", but rather falls prey to the "easy", instead of "right". There is absolutely no question that it is always easier to serve one's desires than to control them; let alone harness them in service to the greater good.

As Odinists that is **EXACTLY** what is called for by the archetypal example of the Mighty Okú-Thor, who wields the hammer Mjollnir, which requires great strength; strength our ancestors knew could only be "divine". Okú-Thor harnesses His noble goats, Tanngrist and Tanngrisnir ("Tooth-Gnasher/Grinder), which may symbolize stress, anger, or other powerful emotions, to suit His needs as the Warder of Asgard and Midgard. Let us not ignore the significance of the goat's ritual slaughter for, if they were treated with reverence (e.g. temperance), they would provide perpetual sustenance, yet be reborn by the might of Mjollnir to continue in "living" service.⁹ This mys-

tery, or rung, centers on the "strength" and "temperance" of one who would wield Mjollnir. There is a precarious balance to be maintained between service and servitude, as expressed in Aristotle's "m-ean", and the rune of Ása-Thor ("þúrs/þorn/þúrísaz").

In the 'Gorgias', Callicles decries the "miserable plight" of one who *"has admitted custom and reason and the opinions of other men to be lords over him"*. The admission of custom and reason is an unequivocal requirement of temperance, as implements in the construction of one's "Temple of Happiness". Yet, contrary to Callicles' assertion, the opinions of other men **ARE NOT** lords over one of temperance, but rather a mirror, or instrument, with which to measure one's vi-rtue. One who is devoid of desire cannot be truly happy, but sustained happin-ess is reserved for one who provides for such desires in an orderly fashion. That is to say, one who prepares their "vessel" (for the soul), in sound order, so that one may store, and partake of their desires, at leisure, avoiding being consumed by the pursuit of them.

Whereas the concepts of "pleasant" and "good" are not synonymous, Socrates posits: *"The pleasant is to be pursued for the sake of the good"*.¹⁰ In other words, that which "feels good" is not a true measure of that which "is good" and, in one's pursuit of what "feels good", we must examine our actions for the "ac-tual good". Aristotle commented that we learn from pleasure and/or pain and th-at balance, or the "mean" [a central Odinic mythos], should be our ultimate aim.

Therefore, *"We should also take notice of the errors into which we naturally tend to fall."* and *"...force ourselves in the opposite direction. For we shall arrive at the mean [ed. balance] by moving away from our failing..."*¹¹. He also warned us, with particular emphasis, *"But in all cases we should guard most carefully against what is pleasant, and pleasure itself, because we are not impartial judges of it..."*¹¹ Surely temperance and order are the greatest "guard" we possess, and these noble characteristics must therefore be deemed "good".

The diversion of responsibility onto others cannot be the way of the Odinit, for the temperate must be willing to accept correction, on the quest for order and goodness. Correction is necessary wherever order exists, subjective or objective, and may be accomplished in many forms. However, the "form" is much less important than the "substance", and the spirit of service must ever pervade therein. Punishment is, or should be, **ONLY** a severe form of correction, the administration of which should be dictated by **NEED**, and not desire. Socrates said, *"One should order his life so as not to need punishment, but if either he or his friends, whether private individual or city, are in need of punishment, them justice must be done and he must suffer punishment, if he would be happy"*.¹² In this vein, Aristotle posits his "mean" as the answer, and the perfect form of correction. Where one may not be able to find the precise mean, Aristotle encourages, *"choose the least of the evils as the safest plan..."*; thus where one is arrogant, choose humility; where one is indulgent, choose frugality; where one is in need of correction, choose and **embrace** introspection. *"Therefore he who aims at the mean should make it his first care to keep away from that extreme which is more contrary than the other to the mean... For one of the two extremes is always more erroneous than the other."*¹³ Where Callicles would assert, *"Luxury intemperance and license, if they be provided with means, are virtue and happiness"*, natural law opposes such a position, by means of *balance*, without order every supply is eventually exhausted by ungoverned desire; like Socrates' parable, where the intemperate man is likened unto one whose *"vessel is leaky and unsound."* Therefore "virtue and happiness" are either the sustained product of order and self discipline, or the passing glimpse of what could be.

Wherefore we seek righteousness, amongst the greater Folk community, or within the erratic heart we call our own, temperance and self-discipline are unto us as the eye of the hurricane.¹⁴ Here all is revealed and in order. The temperate will do what is proper, or right, in relation to both Gods **AND** men. Socrates said, *"In his relation to other men he will do what is just; and in his relation to the Gods he will do what is holy; and he who does what is just and holy must be just and holy."*¹⁵ It follows that one who is temperate, or good, must adhere to the "duty of doing", whether pleasant, or painful, easy or difficult. Courage must also accompany temperance, for it becomes necessary for one to willfully forego, or deny, desires for the betterment and well-being of the greater Folk community. Socrates summed it up, better than I possibly could, when he said: *"...the duty of the temperate man is not to follow or to avoid what he ought not, but what he ought, whether things or men or pleasure or pain, and patiently to endure what he ought; and therefore, the temperate man, being, as we have described, also just and courageous and holy, cannot be other than a perfectly good man, nor can the good man do otherwise than well and perfectly whatever he does; and he who does well must of necessity be happy and blessed..."*¹⁶. Aristotle echoes Socrates in his view that we learn by doing, and therefore the way in which we act in a given situation determines the moral character of a person. *"...we must give a certain character to our activities..."*¹⁷

I find myself, despite every attempt to remain a neutral observer in this study, aligned with Socrates in his ultimate judgment of the intemperate as friend *"neither of God, nor man"*. One who knowingly ignores runic principles (e.g. gebo/dagaz, etc.) of balance, neither truly communes with the Godanum, nor is worthy of other's trust, for "self" can never come first if the well-being of our Folk is to be maintained, or restored. We should however, guard against entering judgment according to intangible evidence, for we know not others hearts, but we cannot fail to recognize the need for correction within ourselves. These runic principles, which we possess by the grace of Allfather Odin, are our eternal guides, where common words carry greater truths, and hidden in mundanity lie esoteric answers ... awaiting our comprehension. Socrates ended his argument with: *"...communion and friendship and orderliness and temperance and justice bind together heaven and earth and gods and men, and that this universe is therefore called Cosmos or order, not disorder or misrule, my friend"*¹⁸.

In the realm of Odinic theology, we are the expression of the Allfather, and Midgard (earth) is the crux, or balancing point, of all that He ordered. The lessons of our divine ancestors, and progenitors, live all around us. We may unconsciously perceive them, but to grasp and hold them, to benefit and grow by them, we must make ready and sound our vessels. Though Odinism is the fundamentally sovereign doctrine of our faith (as Odin is amongst Godanum), we are also Ásatrú, in accordance with its meaning of "true to the Æsir", or generically "the Old Ways and Godanum". Whereas our Godanum represent "order and truth", so we must embrace order and temperance. Such is the Way of Allfather Odin, whatever label one chooses to assign to it; Truth is Truth. I leave you with the resounding, and apt, words of Our Honorable Herjan: "Fear not the coming darkness, nor the voices within; let the righteous light of noble deed, and the order of self-discipline, keep the dark agents of chaos at bay."

Notes:

1. Meister Eckhart (1260-1327) was a German Dominican friar whose preaching was immensely popular in his own time, and whose writings form an important part of the Western mystical tradition. He was posthumously excommunicated on 27 March 1329.
2. Meister Eckhart, - from Whom God Hid Nothing. Boston: New Seeds Books, 1996
3. Jesse Bjork, Viking Age Iceland. London: Penguin Books, 2001, p.190
4. The Irmin-Drighten of the Rune Guild, Edried Thorsson, elaborates on this doctrine in the Gildisbók. Austin: Runa Raven, 1994/2005. Unfortunately this work is exclusive to Guild members, but the general subject can be explored in Runelore: A Handbook of Esoteric Runology. Boston: Red Wheel/Weiser, '87
5. For the purposes of this study, the term “subjective” is defined as “personal/internal”, and “objective” as “extra-personal/external”.
6. Plato, Gorgias. London: Penguin Books (no further information)
7. Aristotle, Ethics. London: Penguin Books (no further information)
8. Gorgias, (ibid).
9. see ‘Thor’s Journey to Utgarda-Loki’, in the Gylfaginning, chapter 43. Snorri Sturluson, Edda. London: Everyman, 1987, p. 37
10. Gorgias, (ibid).
11. Ethics, (ibid).
12. Gorgias, (ibid).
13. Ethics, (ibid).
14. Runicly, this is the point of the dagaz (:X:); or crux of the gibor (:X:)
15. Gorgias, (ibid).
16. Gorgias, (ibid).
17. Ethics, (ibid).
18. Gorgias, (ibid). It is important to attempt an understanding of runic correspondences, i.e. “communion” & gebo; “friendship” & wunjo, mannaz & ehwaz; “orderliness” & raido, Eihwaz & jera; “temperance” & kenaz, dagaz & þurisaz; “justice” & tiwaz & sowilo. Here I’ve limited myself to the Elder Futhark, but the Goddess Rúná is manifold, and infinite.

When We Were Gods
by Dr. Casper Odinson Cröwell (*reprint*)

"To be free, one must follow the way that leads to the place where one dwelt before one was born: The Ancestral Spirit."

-The Code of the Northern Warrior

It would seem these days, that no matter where we cast our gaze, some sort of strife is in evidence wherein religious differences may sum up the heated point of contention... "Holy Wars", either side of the conflict inexorable in ones own, self righteous mind, and no less assured that the very hand of God will favor them, and guide them toward the light of victory; while those who perish in service to this holy endeavor shall reside in God's house of paradise, in the far above heavens!

Indeed, each faction with their respective peoples all have their own concept and name for the aforementioned, all supported by the legends, lore, and sagas of their God(s), and the tribes of folk which supplicate to them.

This position in man's history is not unique to any point, or place in time, for it is an age old boon which has plagued man since his antiquity. Today, in the 21st century, no distinction may be proffered wherefore this troublesome spiritual yoke about man's neck may be considered. One need not conduct a very elaborate survey to discover several nations embroiled in the throes of some holy war, or even on a lesser plane - churches, many of them pledging their allegiance to the same God, in a constant state of disharmony with one another, bordering the very fringes of war, save for the blatant physical violence!

In man's search for the Holy Grail, has man lost sight of what is holy, of what God(s) is?

To answer this query, we must travel back to the only true time of innocence. A time when we existed in our purest form, a form devoid of any physical form of matter, where the sexes of male and female were as of yet, absent! Yes, to understand this enigma we must recall to memory a time of pure consciousness.

Back must we journey, to a metaphysical time of being, a time when we were Gods.

The Greek philosopher and father of metaphysics, Aristotle (384 -322 B.C.), submits that metaphysics is the branch of philosophy which examines the nature of reality, and the relationship between mind and matter. In layman terms, "meta", is the Greek word which describes that which is beyond, or above. And physics, of course refers to our sense of that which is of a physical nature that which may be seen as constructed of matter, something tangible. Hence, 'Metaphysics' would declare and define a study of all things above and beyond the scope of the physical, in this instance - God(s).

"In the beginning, was the word, and the word was God, and God was the word." (Book of John, the Bible) These words offer one peoples version of the beginning.

The various peoples of the world, throughout the scope of man's existence, all have their own version of 'In the beginning'. One example of this point in case is the Norse/Teutonic peoples. According to the Northern Skalds and Poets, whom were vested with awesome responsibility of recording, and preserving the lore, sagas, and accounts of Nordic man's beginning, religion, culture, virtues, and lifestyle, it is declared that, 'In the beginning' when there was no earth or sea, nor air, when darkness rested over all, there existed a powerful being called "Allfather", and whatever he willed came to pass. In the center of space, there was, in the morning of time, a great abyss called, "Ginnunga-gap", the cleft of all clefts. To be concise in my rendering of this story of creation, as provided by the Elder Edda, to the North of this great gap was a space of ice, while to the South existed a space of fire. Huge blocks of ice filled the yawning gap from these icy streams which flowed forth from the North, all the while, showers of fiery sparks fell upon the blocks of ice, from the South. Steam arose from the gap in great clouds which encountered the prevailing cold, and was transformed into rime, (hoar frost), and layer by layer, it filled and consumed the central space. It is from this matter, that the very first beings were born forth from... A primal frost giant named "Ymir".

Ymir, seeking food groped about the darkness until he found a great cow named "Audhumla", (the nourisher) her udders provided Ymir with an endless supply of milk. Audhumla herself seeking something to eat, began to lick salt from a great block of ice, the more she licked away at the block, a being became visible from within, it was the first God, now set free by the cow's licks. His name was "Buri" (the producer). Meanwhile, Ymir, while sleeping, had begotten a son and a daughter from the perspiration beneath his armpit, his feet produced a six headed giant named "Thrudgelmir", who in turn brought about the giant "Bergelmir", from which all the evil Frost Giants are descended from. When these giants became aware of the existence of Buri, and his son "Börr" (born), whom he had immediately produced, they began waging war against the Gods, hence, the foundation is set for the Nordic peoples wherein the primal concept of the war between good and evil, is in regard, with the Gods representing the forces of good, and the Frost Giants, of course, setting the tone for all of the evil forces.

Börr married the giantess "Bestla", the daughter of Bolthorn (the thorn of evil), who bore him three powerful sons, Odin (spirit), Vili (will), and Ve (holy). These three Gods slew their deadliest foe, Ymir and his kin, only Bergelmir and his wife managed to escape to the confines of the world where they reside in a place called Jotunheim (home of the giants), and here they begat a new race.

Meanwhile, the Æsir Gods, of which Odin was now the Allfather, as he himself was 'Spirit', created the earth with the severed body parts of Ymir, and thereafter did these Æsir Gods create the moon, sun, and stars. Finally, they created the first man and woman, "Ask" (Ash), and "Embla" (Elm), named thus for the trees from which the Gods created them from. (from the Poetic Edda).

One must consider that when Aryan man migrated from their original homeland, in the mountain regions of Iran, in South Western Asia, into the rugged terrain of Northern Europe, he encountered a great many difficulties, and was posed with an entire myriad of new hardships dictated by this new geographical homeland and the circumstances surrounding the unforgiving land.

Hence, the very premise for any accounts thereafter, alluding to the ideals, and beliefs, both culture wise, and religiously, are cultivated and passed down to their descendants, (i.e. the Norse/Teutonic peoples).

That the original homeland of these Aryan peoples, was indeed more hospitable to their way of life, as opposed to their new homeland, so entrenched in the vice like grip of snow and ice, so much of the year, we may certainly derive the battle lines being drawn between the forces of good and evil, (i.e. the Gods from back home, against the Frost Giants of this harsh new land). Anything harsh and non-conducive to their well being was ascribed to the archetype of evil = Frost Giants, while that which was fair and good to them was viewed as good via the archetype of their Gods from their more hospitable home land in Southwestern Asia, hence, the Æsir Gods.

I chose these Norse/Teutonic people, and their primal religious views, to chronicle my study, not inasmuch that I, myself am a member of this race of people, or their ancient religious beliefs, but rather, because I believe these people, in their antiquity, possessed a great understanding of the concept of a metaphysical state of being, a God state of being!

Dr. Carl Gustav Jung (1875-1961) a Swiss born German philosopher and psych-iatrist, set much of the basis for the understanding of the ancient Norse/ Teutonic religion of Odinism, when he put forth his theory that we as human beings have a unique "racial memory" far older than the human race itself, living in our subconscious minds and memories. He further asserts that through understanding this, we are capable of face to face meetings with our Gods, ancestral, and nature spirits': The name for this conceptual theory is, "Meta-genetics".

Karl Maria Wiligut (1866-1946), set forth his own ideal of this concept which he presented in his composition; "Description of the evolution of humanity from the secret tradition of our Asa-Liana Clan of Uiligotis", (the Secret King, by Dr. S.E. Flowers), in which Wiligut proffers the "Seven Epochs of Humanity".

In the first Human epoch, Aithar - beings, (pure spirits) found themselves in constant struggle with the Water-beings, which were taking shape in this same period. They were without gender, neither male, nor female, they simply were spirit. Through a concentration of their will, they achieved a spiritual union with each other.

In the second Human epoch, we see that a great catastrophe occurred, (an Ice age), which formed an air-entirety-belt around the earth. The remaining air and water entities 'Solidified' themselves, while remaining in a constant state of struggle with each other, into bisexual beings, (i.e. beings of both male and female gender), they lived partly on the earth, partly in the water, and they could fly. They propagated themselves - partly by means of incipient mating of 'homogenous souls' among the air and water entities, and had attained the level of Gods, (i.e. creative consciousness), they evolved into beings of knowledge, and from this point on, they could be characterized as the original hermaphrodites.

In the third Human epoch, we learn that the 2nd Human epoch is destroyed by an all consuming fire, followed by yet, another Ice age, the survivors of the second epoch called themselves the "First humans on earth!"

The fourth Human epoch, is an evolving occurrence giving rise to religion, and ultimately to the fifth Human epoch, which is "Now", and religions as they have come to be in our need, or desire as humans, to label them and identify them with the realities which surround us. (It should be noted here that fourth epoch elapses over a period of millennia). The 6th and 7th Epochs are yet to come, according to Wiligut.

I would submit that Wiligut's representation of the God, Self, in humanity, is not completely without merit. It is my theory and metaphysical belief, that we all come from a purely spiritual conscious, point of origin, in concert with Dr. Jung's "Meta-genetic" principal; further hence, along that same line of thought, Nordic-Teutonic man in his infancy understood all too well, his place within, and, in accordance with the laws of natural order, not as a mere existence outside of, or beyond those laws of nature. And therein the concept of cause and effect did indeed render these folk, Gods... It must have been a truth which was manifest within the meta-genetic memories of our ancestors, regardless of race, or ethnicity, this would apply to all peoples with regard to their own unique racial memories! Alas, we have long since forfeited that privilege, by perverting what is naturally inherent to us, and our truest understanding of it!

Once the understanding of the divine stream of God(s) consciousness was lost to these people, it became necessary to create gods in the form of matter, the form of man, thus removing God(s) from the truest and purest form of spiritual consciousness, and adopting a more conceivable, understandable form for which man could justify placing his faith in.

Sometime thereafter, there arose shrines to these Gods, and temples as houses in which the spirits of these Gods dwelt in, the need for priests and priestesses soon followed, holy men and women were now required to interpret what the Gods said, meant, or desired. Alas, it was not far to follow before ill designs formed and waxed within the breasts of many a religious holy man, so trusted by folk they professed serve, they saw the might of this new

power they did wield over their brethren man. Soon, laws, canons, and rules a plenty, were constructed and implemented in the name of the new Christ God, and the organized church became God, and this new way of expressing God became the State of many nations, and in the tumult of it all, God became dead!

Friedrich Wilhelm Nietzsche (1844 - 1900) a German philosopher, often denounced as an anti Christ, wrote; "When the church has become God, then God has died, hence, God is dead".

Though Christianity was now taking root in most of Europe, circa the 2nd century A.D., or thereabout, the Norse/Teutonic people had no use, or inclination toward the new, meek Christ God. For one thing, it contradicted their entire sense of being based upon overcoming life's hardships and struggles with strength and might, and those not inclined by such virtues of strength and courage, were weak by choice; henceforth, they did not deserve to live free lives as independent men and women. Instead, they warranted the lives of thralls, (i.e. slaves) by their design of self accepted pity and weakness! This is indeed a Norse/Teutonic concept of trial and worthiness by overcoming hardship and constant strife! Nietzsche had some profound axioms to offer on this point, one of the most popular and in fluid use to this day is; "What does not destroy me, makes me stronger." To further illustrate this point, he penned; "Independence is a privilege reserved for the strong."

A true and heroic embodiment of this virtue of strength and courage may be found in the historical account of King Odin - whom all the virtues, powers, and adventures of a God were attributed to. (Myths of the Norsemen by H.A. Guerber 1909). King Odin was a Chieftain of the inhabitants of Asia Minor. Threatened with destruction, or slavery at the hands of the Romans, King Odin led his people out of their native land around 70 B.C., were they migrated to Europe. He is said to have conquered Russia, Germany, Denmark, Norway, and Sweden, leaving a son on the throne in each conquered country.

As his end drew near, king Odin assembled his followers, and then in public, he cut himself nine times in the breast with his spear, (a death ceremony called "Geir-odds"). He then told them that he was going home to his native land "Asgard"; he then lay down and died. There is indeed record of this very much loved, King Odin, and of his great feats, in the Black Sea area of what is today, Odessa, Ukraine, (the Rites of Odin by Ed Fitch 1990). The ancient lore suggests that great Odin himself was once a man like any other, but by his own search for wisdom, courage, and much work at understanding the primal state of being of folk consciousness, he became master, holy man, priest, king, and ultimately, he attained Godhood!

Perhaps, through this great man's heroic deeds, our ancestors ascribed his name to that of the Allfather. Or, perhaps, he himself, understanding the scheme of things being what they were, in and of natural order and therefore, the laws of cause and effect, was inspired by

the voice of Odin - Allfather (the ultimate primal spirit-consciousness). And perhaps, as Dr. Jung had posited, even had a face to face meeting with him, and thus thereafter, understanding that he possessed the spirit of Odin within all along, adopted/ assumed the name and persona of Odin in human form, (matter as opposed to the purely mind/consciousness) as opposed to the purely spiritual form. This would be no more unbelievable than that of Jesus being the flesh embodiment of Yaweh as God.

We have seen, even offered plausible explanations, (as plausible as any other) as to how things have evolved in the religious hierarchy via organized church/ statehood for profit, power and greed. This contributed greatly, if not solely, to the decline of the true God - self relationship in its truest and purest form. So, what then can we do about this malady, which increases ever more with the vast advances of technology? How can we regain this elite understanding and relationship with God(s)?

The answer is simple, though the practice thereafter is not so simple, nor may those whom self accept weakness benefit from the simple answer, any more than those lacking in courageous demeanor...once again, "Ourselves" must become Gods! This is not a comfortable notion for most, nor does it afford any instant reprisals from the fears, or horrors of life's realities! Further more, it will not find a popular audience with the meek sheep like people of the gray masses!

Like Nietzsche's ideal of the *Übermensch*, or super human, we must shun the inane, mundane and strive for higher idealism, higher consciousness, hence, higher state of being. We must use the Gods as archetypes, models for which we must base our own actions on, they are our dearest friends, and we are their divine descendants... They are our divine consciousness on a pure and collective level, and one day, each of us shall return to that primal source of our being, but only if we are strong enough to find our way back to it, to do so, is to prepare now by listening to, and heeding the ancestral voice within.

When we look upon the images of our God(s), or enter into their Temples of worship, let us worship them by honoring ourselves, and what is divine within each of us. For that is what they are there for, to remind us about, inspire us to return to a time when we were truly divine, and to a place in the future, where we will once again find that which is divine within us (while we are in the here and now, in the form of physical matter). That we might achieve the required strength and courage to be worthy enough to one day return to the primal God source! If you want to know God(s), then you must endeavor to live your life as a God, for therein lies the truth of man, and God, and of a time when we were Gods!

Ritual Items		
1	Feathers	Raven, hawk, owl, eagle and falcon
2	Beads	All types of ceremonial beads (no metal beads)
3	String	
4	Beeswax	
5	Alter cloth	Ceremonial & Spiritual cloth (multi colored)
6	Hlaths	Spiritual bandanas
7	Necklace material	small bones, claws, teeth
8	Runes w/pouch	small leather or cloth pouch
9	Spiritual books	
10	Ceremonial herbs	
11	Evergreen Sprigs	Alive, or other acceptable trees
12	Medallion	Thor's hammer, valknut, sunwheel, etc. necklace
13	Honey	1 small container per quarter for ceremonial use
14	Bowli	Small, blessing bowl
15	Gandr	Small, at least 12"
16	Leather thong	to make rune bags
17	Thor's hammer	Ceremonial size
18	Drum	Small, hand held
19	Alter bell	Small
20	Deity statue	Small
21	Oath ring	Small
22	Ham	In pouch & other dried pork products
23	Pelt or hide	Small
24	Abalone shell	Small
25	Rattle	Small turtle shell
26	Drinking horn	Small or horn tumbler/cup
27	Colored candles	
Group Ritual Items		
<i>(items for group use, to be stored in chapel locker)</i>		
1	Large drinking horn	
2	Bowli	
3	Abalone shell	
4	Oath ring	
5	Gandr	
6	Large Thor's hammer for blessings	
7	Moot horn to call Gods, wights and folk together	
8	Alter bell	
9	Evergreen Sprigs	Alive, or other acceptable trees
10	Small deity statues	
11	Colored candles	

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